THE SOUTH INDIAN TEACHER

Vol. XXXIV | OCTOBER 1961 | No. 10

EDITORIAL

THE XXXI SOUTH INDIAN EDUCATION WEEK

The South India Teachers' Union has, in cooperation with various organisations interested in the advancement of education, been organising the Education Week every year since 1931. This year it will be celebrated from October 23 to 29. A Central Education Week Committee has been constituted with representatives of all the participating associations in sponsoring this movement. The theme chosen for discussion this year is, *Education and Emotional Integration.* Mr. N. Nazir Usain, President, Muslim Educational Association of Southern India, has kindly agreed to be the Chairman of the Central Education Week Committee.

Aim and purpose of the Education Week :

The aim of the Education Week is primarily to give wide publicity to the needs and achievements of our schools, to the changes that have been introduced in recent times and the desirable trends to meet the rapidly changing social needs, so that greater public interest may be roused in the cause of education and greater parent-teacher cooperation may be secured.

It is the public that have ultimately the deciding voice in the shaping of the future of our country. On their understanding of the role of the school in nation-building depends the successful reconstruction of our educational pattern to suit the needs of our state. In these days of rapidly changing political and social conditions, schools are inevitably subjected to such stress and strain that practising teachers need all the sympathetic understanding and intelligent co-operation that the parent-public are capable of giving. With this object in view the Central Education Week Committee has been focussing attention on such central themes as :

> *Education in Free India ; Social Activities and School life ; Education and the Second Five Year Plan ; Fundamentals of Education and National Unity ; Education and Democracy ; Education and Third Five Year Plan.*

The Importance of this year's Theme

The strong sense of national purpose which helped us to achieve our national freedom has unfortunately grown weak today, and we find forces of disintegration such as provincialism, lingualism and communalism rampant, hampering the progress of the nation and endangering its unity. Such forces are not without their unhealthy reaction on our educational institutions, and standards of education.

It is well that the nation is aware of the seriousness of the situation as is evidenced by the fact that the Government of India has appointed a Committee with Dr. Sampurnanand as Chairman to examine the role of education in promoting the emotional integration in national life. The committee has been set up in pursuance

of the recommendation of the State Education Ministers' Conference held in New Delhi in November '60.

The terms of reference of the Committee are: (1) to study the role of education in strengthening and promoting the process of emotional integration in national life and to examine the operation of tendencies which come in the way of their developments; (2) in the light of such study to advise on positive educational programmes for youth in general and students in schools and colleges in particular and to strengthen in them the process of emotional integration.

It is hoped that in the discussion of the theme various problems related to the process of emotional integration with special reference to the task of education will be considered.

A Tentative Working Definition

Education is here taken to mean the harmonious development of the physical, intellectual and emotional powers of man from early childhood to manhood. The process of education should ultimately produce able-bodied, intelligent and useful citizens capable of such emotional adjustment as is needed for the healthy life of the individual, for the well being of the society to which he belongs as well as the promotion of healthy international understanding in this age of increasing interdependence.

Emotion means "agitation of mind, feeling; excited mental state." At home, at school and in community life various situations arise giving cause for love, hatred, anger and prejudice. Emotional integration may be broadly understood as ability to restrain feelings under provocation and behave in an acceptable manner.

An Example

Let us take an example. The pressure upon young people to get money to buy things is increasing day by day. Window displays and advertisement by various means all stimulate young people to want things. These wants are immediate and make adolescents restless in school or during the period of unemployment. Undeniably the family income of the country is far below the desire to spend. Frustration of this desire to spend is almost universal.

How this frustration is likely to operate on young people can well be imagined. What is needed is the maintenance of an adequate balance between desire and realisation. It must be admitted that it is difficult to maintain such a balance in our present day society.

Instances of unpleasant emotions created by the social conditions in boys and girls of different age-groups may be multiplied.

What can the Schools do about it?

Many of the problems of personality adjustment or emotional integration, as it has come to be called, require governmental action. Some require the support of public opinion for necessary changes to establish healthy practices.

The schools of the country are the agencies of the society itself. As such they are sensitive to influential opinion. But they deal only with children and youth. All that they can and must do is to take up their share of responsibility in the development of child's personality without limiting themselves to the teaching of content. They must try to habituate older pupils in the use of a scientific methodology in thinking about social problems.

To be able to do so, teaching technique requires a global change. This is a challenge to the teaching profession.

It should be recognised that parents, the legislative and judicial branches of government, industrial leaders, bankers and indeed the entire public have an immediate responsibility with the pressing social problems, for 'society is the patient'.

It is hoped that the topics suggested for the day to day discussion will help to crystallize ideas on the theme.

We hope that District Teachers' Guilds will do all they can to make this year's Education Week a grand success.

EDUCATION FOR RESPONSIBILITY

Presidential Address by

SIR RONALD GOULD

at the Tenth Assembly of the WCOTP

New Delhi, August, 1961

One of the greatest stories ever written is about responsibility. There were once three men, entrusted with talents, the first of whom turned five talents into ten, the second two into four, but the third refused to use his one talent, and he lost it. And those who had acted responsibly were not rewarded with leisure and a pension, as perhaps one might reasonably anticipate, but with more labour and more responsibility. "Well done, good and faithful servants," said the master. "You've proved you can do a little well. Now run a few cities for me." Thus dodging responsibility means atrophy, shrivelling, loss; accepting responsibility means growth and ever more responsibility. But to easy-going people like myself such moral heights are forbidding.

In "Paradise Regained" John Milton made his hero say:

> "When I was yet a child,
> no childish play
> To me was pleasing.
> All my mind was set
> Serious to learn and know
> and thence to do
> What might be public good:
> myself I thought
> Born to that end, born to
> promote all truth."

What a sense of duty, of responsibility! Even as a child he had no interest in play, only in learning and duty to the public. To me such a personification of social conscience seems cold, hard, austere, inhuman and even repelling — and yet, I wonder ....

A WORLD WITHOUT RESPONSIBILITY

I remember the Right Honorable George Tomlinson, when he was Minister of Education, telling of a meeting in Hyde Park, which as you may know attracts like a magnet all the exponents of the Platonic dialogue. The orator was declaiming: "Today you see the lordly ones dining and wining opposite in Park Lane, whilst you will eat fish and chips, and drink beer. But, comrades, when the day of freedom comes you too will dine and wine in Park Lane." "I'd rather have fish and chips," interrupted a member of the audience. The orator ignored him and continued. "Today," he said, "you will see the lordly ones travelling up and down Park Lane in their limousines, whilst you go by bus or train or on foot. But, comrades, when the day of freedom comes you too will travel in limousines." "But," again interrupted the awkward one, "I'd rather walk." And the exasperated orator replied: "Comrades, when the day of freedom comes, you'll do as you are blooming well told."

And I ask myself, is that the sort of world I want? A world where I have no freedom, no choice, no responsibility? I recoil from it in horror.

Quite recently Canterbury University College were seeking a suitable motto. An undergraduate suggested "I'm all right, Jack," and he supported his choice with reasons. It was easily understood. It was modern, and had the advantage of prior publicity.

It would recall to many their years in the armed forces. It reflected the competitive element in University life. It had no religious significance and would not offend the agnostic.

I have no doubt the undergraduate was guilty of exaggeration and cynicism, but is there no truth in what he said? There is, and it frightens me. Yet the alternative to this, the law of the jungle, is responsibility to others. The alternative to "I'm all right, Jack" is "Are you alright, Jack?" and, strain though it is on my moral resources, I know which I prefer.

THE NEED FOR RESPONSIBILITY

Do you recall how during the war Roosevelt defined the four freedoms? He said we needed to achieve freedom from fear, freedom from want, freedom of speech and freedom of religion. This clarified our war aims and the fight for freedom became real and vital. So, in the same way, seeing responsibility and irresponsibility in action in a number of concrete and everyday situations, shows how important is education for responsibility.

I pick up Bernard Shaw's "Candida" and am impressed by the high-minded, idealist clergyman Morrell. Yet his wife Candida turns on him with the cry: "When there is money to be given you give it; when there is money to refuse I refuse it." Just so! Any credit is his, any unpleasantness hers. For all his high-minded idealism, he is a weaker character, even somewhat contemptible, because he avoids responsibility.

RESPONSIBILITY IN BUSINESS

I meet a business man, who tells me he can get dozens of employees able and willing to carry out orders, but only rarely one who sees what needs doing and does it on his own responsibility. No wonder Truman put in his room in the White House the motto "The buck stops here."

We teachers especially should remind ourselves that the degree of responsibility carried differentiates professions from trades. A professional man must be able to say "The buck stops here," for he does not merely carry out orders. He must make decisions himself, and disinterested decisions, too. When the professional man dodges this responsibility, by blindly following others, or when his actions are determined by being in the fashion or pleasing authority, he proves himself unfit to be in a profession.

RESPONSIBILITY IN MEETINGS

I attend meetings in which facts should be faced and important decisions taken. I listen with what patience I can muster to high-sounding platitudes (principles without a programme, as Bernard Shaw called them) and to vague foggy statements, committing their users to nothing.

I recall George Orwell's remark: "The great enemy of clear language is insincerity," and wonder whether this fogginess is due to an inadequate command of the language, or whether the trouble lies deeper, in a lack of moral fibre.

I notice the phrases used. "I may be quite wrong, but...." says someone. "Correct me if I am wrong, for I am only thinking aloud...." says another. "It is only a silly notion that crossed my mind...." adds a third. What do they mean? Is this humility or mental and moral cowardice? I notice how they begin sentences. Do they unequivocally say "I think....", "I believe...." or "I am convinced...."? Oh no! They say "I feel...." and so avoid being committed. Yet our great democratic leaders, our Churchills and Lincolns never funked the responsibility of making decisions and declaring exactly where they stood. Lord Attlee, speaking to the Oxford Law Society, said: "Democracy is government by discussion, but it won't work unless people stop talking." It is a sober thought that democracy itself is endangered by mental and moral waffling, by an un-

willingness to accept the burden of making decisions and of taking action.

RESPONSIBILITY GROWING

From all this it might be thought I am pessimistic; that I believe that this is an irresponsible age. I do not. The young, sick and old are better cared for than they have ever been. Countries are gaining their independence; self-government is being established; imperialism and exploitation are on the wane. Isolationism is dead, or has little life. International effort and technical aid are increasing. Unesco has given priority to educational development, believing that it is in this field that we can help each other best. In my own country three thousand foreign students are taking courses in higher education, and other countries can parallel this effort. Teachers are volunteering in their thousands for service overseas. The very existence of WCOTP, our presence here in New Delhi, is evidence of a growing belief that we are members one of another and that we have responsibilities to each other.

FORCES WORKING AGAINST RESPONSIBILITY

No, I am not pessimistic. Yet it is clear that there are powerful forces at work, weakening and undermining personal responsibility. Earlier this evening I made a passing reference to the fact that human nature prefers the easy way. Most of us do not want to harm anybody, nor, for that matter, to help anybody. We prefer the even tenor of our lives undisturbed by effort, bad or good. We understand the preacher from the South of America who concluded his long impromptu prayer with:—

> "Lawd, we be humble folk.
> We doan aim to know de unknowable,
> Nor to unscrew de unscrutable.
> We just aim to cooperate wid de inevitable."

And because it is easier to acquiesce rather than resist, because it is easier to drift with events rather than control them, Nazism and Fascism and slavery and colour-bars and other social evils can flourish.

We who are educated in the academic tradition need especially to be on our guard. For the ivory tower, the home of many academics, is a refuge from social and political responsibilities. I am never allowed to forget this, for a friend of mine was so concerned about the same point that he sent me a printed copy of this pertinent sentence from Plato for framing:—

> "Academic persons, if they study not only in youth as part of their education, but also as the pursuit of their maturer years, often become decidedly queer, not to say rotten, and those who may be considered the best of them are made useless to the world by their very study."

Obviously we must be on our guard lest we, too, become queer, rotten, or useless.

AFFLUENCE AND RESPONSIBILITY

Then, too, as society becomes more affluent, the pursuit of more and yet more of this world's goods tends to undermine moral responsibility. Most of us from the West have in our kitchens and garages more aids to comfortable living than Louis XV had in the whole of Versailles. Poverty has been suppressed; scourges and pests have been wiped out. Men's lives have been lengthened. Inventiveness has made us prosperous. And others we hope will soon enjoy the same advantages. And yet, clearly, there is something wrong. And what? Ourselves. "The fault, dear Brutus, lies not in our stars but in ourselves, that we are underlings." We, so competent in harnessing science to material standards, are much less competent in harnessing our intellectual and moral resources to improve the quality of life. We engage in a rat-race with bread and circuses as prizes. We seek to gain the whole world and are in danger of losing much which makes life worth living.

MORAL RELATIVISM AND RESPONSIBILITY

Besides this, in rejecting the religion of our forefathers all too many have drifted into a kind of moral relativism, which blurs the distinction between right and wrong. Chesterton once described sin as "a fact as practical as potatoes." "Whether or not a man can be washed in magical waters," he said, "there is no doubt he wants washing." "But certain religious leaders," he went on, "have begun in our day not only to deny the highly disputable water but to deny the indisputable dirt." I think I see his point. Some of the intelligentsia not only doubt whether this or that influence can reform man, but even doubt whether he needs reforming. And clearly we think he does, or we should not be discussing education for responsibility.

SOCIAL ACCEPTABILITY AND RESPONSIBILITY

In these days, too, social disapproval is usually reserved for the trivial. Frowns, head-shakes or rebukes follow such solecisms as eating peas with a knife, calling writing paper note-paper, or table napkins serviettes. For these offenses you are labelled "non-U." You are "out" and not "in", socially condemned for the trivial and unimportant.

But if you do not carry the responsibility you should in your Church, society or teachers' organization, or if you fail to do your duty as a citizen, it is unlikely that anybody will criticize or condemn you. Salt can lose its savour, trees bear no fruit, priests and levites go on their way heedless of suffering humanity, and without a word of condemnation. The word "idiot" in Greek times was used to describe one who failed to carry his political responsibilities. It is significant there is no modern equivalent.

POPULAR PSYCHOLOGY AND RESPONSIBILITY

I fear, too, that popular psychology and even more pseudo-psychology have undermined moral responsibility. Wrong-doers now, it is argued, not being responsible for their wrong-doing, should not be punished or condemned. They suffer from lack of security (as, alas, I do), from lack of love (as I do even more), or from a split personality (as I do. Like St. Paul I do what I should not and leave undone what I should do. Like Lancelot Gobbe I suffer from divided counsels, for when the fiend says "Budge", conscience says "Budge not"). In Hollywood the immoral and anti-social are not blameworthy. For the fault lies not in the person concerned, but in his youth or childhood, or with father, mother, sister, guardian, teacher, neighbour or the state. Such a person deserves pity not blame. He does not mean to do wrong, he just cannot help it. He is but a crazy, mixed-up kid with something deep within him twisted and warped. Listen to this from the modern musical, "West Side Story":

> "Dear kindly Judge, your Honour
> My parents treat me rough
> With all their marijuana,
> They won't give me a puff,
> They didn't want to have me,
> But somehow I was had.
> Leapin: lizards — that's why I'm all bad."

And again:

> "Right!
> Officer Krapke, you're really a square.
> This boy don't need a judge,
> he needs a analyst's care.
> It's just his neuroses that oughta be cured,
> He's psychologically disturbed."

And is this a reasonable view? Is man completely at the mercy of circumstance or can he choose? Whatever popular psychology may say, I am old-fashioned enough to believe he can be master of his fate and captain of his soul.

MASS MEDIA AND RESPONSIBILITY

Then, too, mass media, newspapers, pictures, T.V. and radio have all to some extent been guilty of propagating anti-social values, which deny personal responsibility. Of course, there are many honourable exceptions. When, a few weeks ago, I was thinking about this address, I thought the Ten Commandments could be re-written on the basis of the values so often exemplified by the mass media. So here are the Ten Commandments, brand-new and up-to-date, not brought down from Sinai on tablets of stone, accompanied by thunder and lightning, but brought from a quiet London suburb on paper to the peaceful atmosphere of a teachers' international.

1st Commandment : Thou shalt have no other gods before thyself.

2nd Commandment : Thou shalt not make unto thee any graven image or any likeness of anything that is in the heaven above or in the earth beneath or that is in the waters under the earth. Thou shalt not bow down thyself to them nor to anybody else.

3rd Commandment : Thou shalt not call on the name of the Lord except in vain.

4th Commandment : Remember the Sabbath day and the Sunday to keep them wholly free from work. Five days, or less, shalt thou labour, but Saturday and Sunday at least are for thy pleasure. In them thou shalt not do any work, but that shall not prevent others working for thee.

5th Commandment : Honour thy father and thy mother whilst thou art very young and hast no alternative, but when thou hast reached thy teens treat them as the old fogies they are.

6th Commandment : Thou shalt not try to settle thy quarrels by reason but by force. Thou shalt be quick on the draw, for if thou dost not get thy man first he will certainly get thee.

7th Commandment : Thou shalt not be faithful to one man or to one woman.

8th Commandment : Thou shalt not steal carelessly or thou shalt be discovered. Rather shalt thou steal carefully, or fiddle or scrounge.

9th Commandment : Thou shalt not refrain from bearing false witness against thy neighbour, for every man must take care of himself.

10th Commandment : Thou shalt not covet thy neighbour's house if it is inferior to thine, nor, if inferior, shalt thou covet thy neighbour's wife nor his manservant nor his maidservant nor his ox nor his ass nor anything that is thy neighbour's. But if he has anything better than thou hast, covet it, for it is good for thee to keep up with the Jones'.

Is all this exaggerated ? A little. Most speakers heighten effects with a little exaggeration, but there is more truth in it than I would desire. No doubt I shall be told that mass media give people what they want, that the worthwhile does not appeal — but is this true ? I believe those who produce newspapers, films, radio and T.V. programmes would be surprised at the number of inarticulate people who neither wish to expose themselves nor their children to these influences and would gladly welcome something better. There is no reason why entertainment should be associated with low values.

Thus the frailty of human nature, the affluent society, moral relativism, popular psychology and the mass media all make more difficult the task of educating for responsibility.

SHOULD SCHOOLS EDUCATE FOR RESPONSIBILITY ?

Yet it is my conviction that despite the difficulties, and despite the charge

of introducing a bias into education, the schools should do their utmost to educate for responsibility. Others have used the schools for social and political purposes. In England in 1728 Isaac Watts in "An Essay Towards the Encouragement of Charity Schools" wrote: "I would persuade myself that the masters and mistresses of these schools among us teach the children of the poor which are under their care to know what their station in life is, how mean their circumstances, how necessary 'tis for them to be diligent, laborious, honest and faithful, humble and submissive, what duties they owe to mankind, and particularly to their superiors." Thus to him the school was an instrument of social policy, to keep the poor in their proper place in society.

For the same reason, the backward-looking, clinging grimly to a vanishing world, use schools to prevent social change. That is why the Kulaks in Russia tried to preserve the traditional religious education. That is why the Mandarins in China opposed westernization. That is why some in Oxford and Cambridge still tend to regard applied science as inferior to pure science. That is why (so our Japanese colleagues allege) their Government is insisting on the teaching of an out-of-date moral code.

THE EFFECT OF CURRENT VALUES

Schools then have been consciously used for social and anti-social purposes, but sometimes they are used unconsciously. Parents realize today, as they never did before, that a Meritocracy is evolving, that the race goes to the swift and that the qualified get the best jobs. To them education is not what it is to J. B. Priestley, "the great golden gateway to the enchanted countries of the mind," but simply a means of getting on in the world. So schools tend to concentrate almost wholly, if not completely, on enabling students to amass enough knowledge to obtain the paper qualifications needed to compete successfully in a highly competitive society, with the inevitable result that the non-examinable tends to be neglected. To this extent at least we are unconsciously using the schools to strengthen materialistic values.

And yet enlightened teachers talk about the broadening of the curriculum humanizing the scientists, and the importance of art, music, religion and morals. I am glad this is done, for some at least realize where all this is leading. These protests, however, would be more effective given two conditions. First, there should be greater provision of Secondary, University and Technical College places. Intense competition for places, produced by inadequate provision, itself produces specialization, the narrowing of the curriculum and the narrowing of children's lives. Secondly, all teachers must consciously resist the tendency to turn schools into diploma factories. We must not fail the children or society. The young need more than bread and status symbols to live for, and schools must make this clear by word and deed.

YOUTH DEFENDED

And if schools do, they will not be working with unpromising material, for many young people are better than their elders. They wish to use our expanding prosperity unselfishly and with a sense of responsibility. They believe that reform as well as punishment should follow wrong-doing. They realize that whilst we build more roads and faster cars we need a greater sense of responsibility in their use. They can see that our governments are more vigilant about expenditure than in recognizing the social value of expenditure. They would endorse whole-heartedly what Condorcet wrote in 1793.: "When at last nations, in their own better interests, invite foreigners to share equally in all the benefits men enjoy, either through the bounty of nature or by their own industry, then all the causes that pro-

duce and perpetuate national animosities and poison national relations will disappear one by one, and nothing will remain to encourage or even to arouse the fury of war." So you see I cast no stones at the rising generation, despite the number of Teddy boys, beatniks and social misfits. I can only stand amazed and grateful for the decency and idealism of so many of our young people when their elders set them such bad examples of social irresponsibility.

EDUCATION FOR BOTH UNIFORMITY AND VARIETY

Now what should the schools do to encourage the idealism, and sense of responsibility of youth? Obviously one of the purposes of a school must be to strengthen the community spirit, and this involves establishing a degree of uniformity. Thus all schools provide knowledge of the mother tongue, or at least a common language, teach children to count in tens, and to understand the relevant legal and moral codes. This is an essential duty. But it should also be the business of the school to develop individuality. For whilst common characteristics make a community possible, uncommon characteristics of insight, discrimination and judgment make for progress, initiative and leadership. We should therefore develop the uncommon as well as the common. We should encourage children to compare and contrast, to get at the truth, to be skeptical of "angled" reporting, to resist the wiles of the hidden persuaders, to appreciate that racial differences can be explained by history and geography, to be critical of society and to arrive at reasoned judgments. As my old friend and colleague, Sir Fred Clarke, said: "We must educate to reproduce the type but must go beyond the type."

And to do this, the teacher himself must have a lively understanding of ideas, men and affairs. He must humbly seek the truth, but never assume the knowledge of a Pooh-Bah. He must honestly admit he may be wrong. Thus the schools should be free institutions, microcosms of the world as it should be. And the freedom taught and practised should be an amalgam of the Greek idea of freedom as irreverent criticism, of the Christian idea as a state of grace, of the Teutonic idea, symbolically expressed, of being armed, and of the Roman idea of exercising civic rights.

WHAT ARE SCHOOLS FOR?

Now education has been used to destroy personal freedom. Germany and Japan used the schools to teach children to obey, to serve the State without question. Education in South Africa is not a liberal or spiritual agency, but a political weapon of great and dangerous potential power. Even in such circumstances it is difficult to make schools illiberal, for how can intellects be developed without encouraging some thinking and even dangerous thinking? But schools at their best are consciously liberalizing agents. They give freedom of opinion subject to keeping the peace, license playing with ideas, and concede the right to think, to discriminate, to question, to support or to contradict. They assume, as Socrates did, that a life devoid of discussion, without examination, without curiosity about others' ideas, is a life not worth living. They assume, as did Asoka, the Indian Buddhist King, that "You ought to allow others the same opportunity of converting you to their ideas that you wish to have in trying to convert them to yours."

Does this then mean I concede the right of a child to do as he likes? No, I do not. Because anti-social elements exist, law is needed, nationally and internationally, and rules and discipline are needed for schools. But does this mean I would allow children to question or to contradict the teacher? Yes, indeed, if courtesy is observed. Does this mean I would encourage government of the children by the children for the children? Yes, cer-

tainly, so far as their development allows.

WHAT MUST SCHOOLS DO ?

But, some will protest, isn't this overdoing it ? Can't we get on with the three R's and leave all this business of responsibility to the parents and the parsons ? Well, you can, if you think schools should produce nothing but efficient machine-fodder, people who know how to earn a living, but not how to live.

But, others will say, can't we teach responsibility without all this freedom ? No, you can't, for freedom and responsibility, like love and marriage (so the song says), beer and skittles, fish and chips, and Sodom and Gomorrah, are inseparables. Man is only free if he has responsibility. Conversely he can only be held to be responsible if he is free. There is no freedom without responsibility and no responsibility without freedom. That is why Milton said : "None can love freedom wholly but good men (i.e. responsible men.) The rest love not freedom but license." And this is a fundamental question : do we want the schools to produce good men and good citizens ? Do we want schools to act as civilizing agencies ? Good men and good citizens are those who freely accept responsibilities. Civilization is but the impulse towards ordering our lives on the basis of discussion, understanding and co-existence, and this involves personal choice, responsibility and effort.

No, the consequences cannot be evaded. If the schools are really concerned with goodness in men, in our political institutions and in society, freedom and responsibility must affect all that is done in schools. And this is not a matter of talk alone, but of action. Principles of themselves are not enough ; they should be practised. As Aristotle said : "It is by doing just things that we become just, by doing temperate things we become temperate." Thus the teacher's duty is not merely to talk of freedom and responsibility, but to give the children more and more of both, and consequently to make himself progressively less necessary.

CONCLUSION

In the dark days of 1943, Roosevelt said : "The basic issue of this war is the basic issue of those who believe in mankind and those who do not." That belief must be basic at all times, or there is no hope for the world.

And so I put this challenge to teachers everywhere — do you believe (as Kant did) that we should be human beings and treat everyone else as human beings ? Do you really want a richer world, a healthier world, a freer world, a co-operative world, a world "where the war drums throb no longer" ? All these depend on the quality of human beings, on their willingness to act responsibly. To achieve this, parents, workmates, playmates, churches, newspapers, cinema, radio, television and teachers should all play their part, but whoever else evades his duty and his responsibility, it must not be the teachers.

"These things shall be (declares the poet), a loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls
And light of knowledge in their eyes."

I have no belief in the certainty, the inevitability of a better world. It will emerge only if we learn to act responsibly. I hope teachers, in this respect, will set a great example everywhere.

EXPANDING EDUCATIONAL ASSISTANCE TO DEVELOPING TERRITORIES

BY WENDY HALL

Before World War II, there were less than 1,500 oversea students in Britain. At the beginning of 1960 they totalled 47,500 — about one in ten of the students at universities and technical colleges. Britain, it is thought, gives a larger proportion of university places to oversea students than any other country in the world, and gives them although her own students are queueing up for places.

About two out of three oversea students in Britain are from the Commonwealth, mainly from Asia, Africa, and The West Indies. Of the others the greatest number of foreign students are from Western Europe, the Middle and Far East. Most of them go to Britain to read for a first degree, or to get specialised professional or other training, generally because the opportunities in their own countries are limited. On the other hand, there are students from countries with good educational systems who do advanced and specialised post-graduate work in Britain.

Educational authorities in Britain usually prefer students to take a degree in their home countries, then go to Britain for further research. A large number of scholarships are given for post-graduate work or its equivalent; in particular, the 500 places now available under the Commonwealth Scholarship and Fellowship Plan are earmarked for graduates of distinction of intellect and character, who are recommended by their countries of origin and accepted for post-graduate courses in Britain, generally for two years.

There are about 11,000 oversea students in universities in Britain; 12,000 at technical colleges and polytechnic institutes; 7,000 to 8,000 receiving practical training; about 6,000 in private colleges; 6,000 learning nursing; 3,000 studying law; and about 2,000 in teacher-training colleges or attached to schools.

Although many scholarships are available, the majority of oversea students pay their own teaching fees and living expenses. But every place at a university or technical college is largely maintained out of public funds, and the oversea student benefits from this, as well as from the extensive welfare work done by the British Council for oversea students, and which is financed out of public funds.

At the 1959 Commonwealth Education Conference, the desperate shortage of teachers in several Commonwealth countries prompted urgent action. Britain, although short of teachers and training places, offered to make 400 places a year available in teacher-training institutions for men and women from countries where the need was greatest. The first batch of more than 350, from 27 countries, arrived late in 1960 under this Commonwealth Teacher Training Bursary Scheme. The majority are qualified teachers aged between 25 and 45, who have gone to Britain to acquire specialised knowledge which they can pass on at home.

At the same time, Britain is making an effort to spare some of her own teachers, so that they can fill key posts temporarily in some of the emergent Commonwealth countries and dependent territories.

For many years Britain has played an important part in the development of educational systems in dependent

territories, helping to build up primary and secondary school systems. More recently, she has undertaken the urgent task of setting up universities and colleges of higher education in dependent territories which are eventually to become self-governing states. Opportunities for higher education are the first of the conditions of independence, for without them, there cannot be sufficient responsible politicians, administrators and civil servants.

In the development of such universities, the universities of Britain have given richly of their own experience and all of them are represented on the Inter-University Council for Higher Education Overseas, which makes available many forms of help. The University of London, in particular, has made arrangements for students at new universities to take the London external degree examinations, pending the time when their own universities begin to confer degrees.

Several colleges providing advanced professional, technical and commercial education have been set up by grants from Colonial Development and Welfare Funds, and examining bodies and professional institutions in Britain have helped to plan their syllabuses and examinations.

Meanwhile, innumerable British private firms in Britain are adding their contribution to overseas education, in both Commonwealth territories and foreign countries. They are maintaining technical schools, equipping universities, and setting up primary and secondary schools. In Britain they are giving training and experience every year to about 9,000 people from overseas, ranging from skilled craftsmen to post-graduate technologists.

It would be too idealistic to pretend that all the efforts made by Britain to further education overseas are altruistic, but it would be too cynical to say they are made only in self-interest, however enlightened. Both altruism and self-interest are present in most of these ventures, but they carry other elements with them. There is the sense of trusteeship, the conviction that knowledge and education are valueless unless shared, and there is the sense of the intangible world of the mind, which has needs more urgent than those of space, waiting to be explored and developed.

—(B.I.S.)

MUSEUMS AND EDUCATION

GRACE MORLEY

The idea of museums as effective and active instruments of education is not new. In some countries, as a general ideal at least, it extends back half a century or more. The Victoria and Albert Museum, London, for example, founded with the announced intention of serving education, dates from 1861. This museum has never deviated from its original purpose, though the form of its activity has been modified from time to time according to the requirements of different periods. Elsewhere the mandate to museums to develop their educational aspects and services has rarely been as direct and precise. It has been formulated and accepted at different times in various countries according to local circumstances. Today the principle of museums' value for education is so firmly established that it hardly seems possible that it was at one time a novel idea.

Perhaps emphasis has been given to education, in museums and by them, in the U.S.A. for a longer period and under a greater variety of forms than in any other country. Historically this

is to be explained by several circumstances characteristic of that country. Most important is no doubt the faith in education in general that has dominated the thinking of that nation since it gained its independence in the late 18th century. When museums of all kinds began to be founded in the major centres of population in the country, about a century later, it was natural for these cultural leaders who drafted their charters or constitutions to express strongly their hopes and expectations of the educational contribution that the new institutions which they were establishing would make to their communities. A second explanation of the early and continuous development of museums of the United States in the direction of education is probably the eagerness of a people in a new land to come to terms with their environment and to follow and strengthen the ties of knowledge, tradition and culture with the older lands from which they and their ancestors came. The tangible testimony of the museums' collection was an invaluable aid in either case : the natural history and history museums became on one hand the recorders and foci of studies of the new land, its plants and animals, and on the other of its heroes and history ; the art museums, by works of art from the past and from other places provided the cultural orientation that people needed, where no tradition had had time to grow, and where that, from whence they came to the new land, represented a precious reference and example for the new civilization that they were building.

In other parts of the world, with a few exceptions such as Britain, where the example of the Victoria and Albert Museum had shown the way, and professional exchanges between the Museums' Association of that country and the American Association of Museums was a stimulus, museums continued through the 40's the phase of collecting, preserving, studying and publishing. They then gave little thought to serving the general population beyond piling their collections in crowded cases in a sort of visible storage, often even without any effort at systematic arrangement and labelling. The Scandinavian countries were among the first to break away from the old pattern. As countries of strong democratic conviction they realized by the end of the thirties that the justification for museums in contemporary society, where costs were mounting and routine respect for abstract learning had less currency than formerly, was service to schools and to the public at large. Their museums assumed the new orientation, with aesthetically arranged displays, demonstrations, classes, and guided school visits, etc. Sweden was able to continue its museum dêvelopment in the new directions during the entire period of the war, and at its end could show in the Historiska Maseet, Stockholm,—a museum of history revealed in archaeology and art—the most perfected exhibitions in the world at that time. The Swedish museums in general became leaders in museographical terms. They were held up as examples by *MUSEUM,* Unesco's quarterly on museum techniques, at the beginning of 1949 (Vol. II, No. 1), but so sound was the Historiska's planning and presentation that when the International Council of Museums met in Stockholm in 1959 its exhibitions still held their place as among the most effectively and attractively presented in the world.

In most of the other countries of Europe museums definitely entered on the contemporary orientation after the war. In most cities collections had to be put in safety during the war period. Some museums buildings had been destroyed. When the collections were reinstalled in rebuilt or renovated buildings they were arranged in accordance with the best contemporary museological practice. For example, quantity bowed to quality and secondary works were eliminated in favour of giving more space and greater prominence to the major examples shown. Much thought and taste were devoted to attractive and effctive presentation ; effort was put on establishing logical

order among the works exhibited whether according to chronology, school, or some other significant plan; and attention and pleasure were fostered by the use of colour, pleasing arrangement, by good lighting, as well as by direct, simple but accurate labelling.

A corresponding impetus to museum's orientation in the direction of education took place in Mexico and in South American countries at about the same time. The numerous visits of Latin Americans to the United States and of trained U.S. museum leaders to the southern countries, exchanges of idea and publications during the period of the war undoubtedly had a part in this development. But the general state of education, of material progress, of knowledge of what was already established in the way of museums elsewhere, made the development inevitable. Notable is the use of fine old houses of the colonial period (16th, 17th and 18th centuries distinguished in architectural style), especially in Ecuador and Colombia, as museums for the decorative arts of the period, and often also for its history. The organisation of archaeology and anthropology museums for education has developed well in the past ten years in such important centres as Mexico, Peru, Colombia and Brazil. Brazil likewise takes its place among the lenders (U.S.A., Holland, Switzerland—recently Sweden) in the development of the "museum of modern art" as an institution collecting and promoting the contemporary arts in the widest sense (for example, including the motion picture, photography, industrial art and architecture as well as the usual painting, sculpture and decorative arts). This type of museum, by careful selection and by exhibitions drawing attention to quality, by loan exhibitions and publications, emphasizes its educational role in contemporary society. Brazil has two active museums of this kind. A biennial international exhibition of contemporary art, to which nations are invited to send a representative group of their best recent works of art, after the pattern established by Venice sixty years ago, educates by the comparisons it provides, but also often has didactic features.

In a resume of this history of the development of museums as educational instruments, it may be now said that this trend is in general world-wide, for to the extent that well organized, well labelled museum exhibitions that teach are found in a few countries in Africa, in all important cities in Australia and New Zealand, in a few places in Japan, in Beyrouth, and in Damascus, every part of the world participates to some degree in the movement, at least in its fundamental aspects.

India is no exception. Its numerous museums, with a long history and rich in collections, as they revise their exhibitions, have given increasing attention to presenting them for the benefit of the intelligent layman. In Calcutta the Indian Museum's section on sculpture, grouped in schools and chronologically, its sections of prehistory and of anthropology are examples of instruction for the visitor. The natural history section of the Prince of Wales Museum, Bombay, presents a similar outstanding example of exhibits organized to educate as well as to please. More recently established Indian museums with less of a problem of enormous collections, tend to consider their responsibility of contributing to the instruction and cultural growth of the general public.

WHAT IS THE UNIQUE EDUCATIONAL ROLE OF MUSEUMS ?

They teach by the object itself, by direct visual, and even sometimes, tactile, contact. They are, if properly organised for the purpose, visual education in its purest form. This applies in all fields: natural history, art, archaeology, and the other innumerable subjects of human knowledge, on all of which museums are possible. They are largely independent of words. Barriers of language and lack of reading skill are minimized by their direct

visual impact. Ideally the way one object is presented in a museum, the way in which other objects are presented in relation to it, should assure its communicating its essential message to the spectator without any, or with little, assistance in the form of labels, charts or diagrams. In practice, the label, giving title, date, place from which taken, in the case of archaeology or art, and name, species and habitat or locality in which found, in the case of natural history, is a useful aid in allowing the viewer, if he wishes, to note the essential facts about the example and to relate it to whatever he already knows. The general, or introductory label, accompanied by maps, charts and other graphic data, has value in giving general background and providing a frame-work within which the objects exhibited find their place. But the exhibitors themselves form the unrivalled educational medium of museums.

HOW CAN MUSEUMS SERVE EDUCATION ?

In general, by attracting visitors and by engaging their interest for a sufficiently long time to convey whatever their message is, whether aesthetic, factual or a combination of both. This is a contribution to the general culture of the community, unfocussed and unspecialized and limited to those who visit the museum. It is more effective if repeated visits can be stimulated.

Fixing the attention of the viewer for long enough to assure his receiving a communication is not easy. Beauty and interest of the object itself, the attractive and meaningful way in which it is presented, the selection of the proper object to secure attention and to illustrate well its features, and the elimination of surplus and distracting material, in favour of giving it full emphasis, are means to this end. They must be applied with knowledge, taste, and skill. Effective use of these devices and all possible others is the museum professional's task and on his success depends the educational value of his museum. His is a technical skill additional to the scholarship, to the care in safeguarding, classifying, recording and preserving his material, fundamental to museum work. Successful in the first purpose of making people's visits of educational benefit, he must consider a second even more important aim: stimulating the general public living in the community to repeated and frequent visits.

The supplementary activity of interpreting exhibitions, in addition to individual and general labelling is helpful, for it allows a contact with the museum leader. Through his more experienced eyes the visitor is aided to see for himself. Interpretation of exhibitions may take a variety of forms. The simplest and most elementary is the guided tour, in which an informed lecturer takes visitors, individually or in groups, through the exhibitions, calling attention to key objects and explaining them. School visits fall into this category. They can hardly be considered worth the effort involved, on the part of school authorities and of museum lecturers, unless there is some preparation for the visit beforehand, and some reference or review of it afterwards, to bring it into relation to the school curriculum and to the pupils' lives.

More elaborate, and designed to attract and to instruct the intelligent layman on a higher level of cultural interest, outside of formal education, or in continuation of it, are lectures, lecture series, study groups, forums, demonstrations and cultural participation programmes. These may be on the subjects illustrated by the museum's collections, or on subjects related to them which form a background or frame-work for understanding them more thoroughly in their context of art, history, science and life. They are invaluable in making the visitor return again and again to the museum.

Perhaps of special interest to educators are the ways in which museums can help them directly in their habi-

tual work of teaching and training young people of every age level and of every type of society.

In India, where so long a tradition of culture is recorded in its art, all periods of history can be made more real for students by reference to the sculpture and paintings associated with each ruler and each part of the country at different dates. How, at various times, Indians dressed, what ornaments they wore, what deities they honoured, how the skill and imagination of artists enriched their lives with things of beauty and use, in textiles, decorative arts and jewels, how they paid for what they desired with money, from the earliest periods, all are illustrations of concrete facts of history that make its study more interesting and more vivid. Jahangir takes on a new reality for a child who sees his portraits, as the artists of his time saw him, and can look at his sword inscribed with his name and the symbolic umbrella in gold in lay on the fine steel blade. The first and the second centuries are easier to imagine when the parallel streams of art, as they developed in the Gandhara regions, in Nagarjunakonda, and at Mathura and in the other parts of the realm of the Kushans are examined side by side. The great Gupta period is more vivid if the paintings from Ajanta, in fine copies and the sculptures from Sarnath, Mathura and other sites, as well as the coins of Chandragupta I and II are seen. The life and interests of the Mughal court in Delhi are more clearly understood if paintings of famous Shahs and their courtiers, scenes of their life and pleasures, the jewel-and-gold-inlaid jade bowls that they loved, the clothes they wore, the jade and glass hukkas they used are studied as the intimate aspects of the period that is illustrated in grandiose terms in the Red Fort, Humayun's Tomb, the Qutab Minar and Tuglakabad. All these illustrations of history, and hundreds of others from the first records in the sub-continent of an urban civilization, as lived in Mohenjo-daro and such Indian sites of the same period and culture as Rupar, to the paintings and fine textiles still used in the first half of the 19th century in India, are to be found in the National Museum, New Delhi, and in many of the other museums in various places in India. Similarly studies of plants and animals can be most effectively illustrated and enthusiasm for nature study stimulated by visits to natural history collections, like those at the Prince of Wales Museum, Bombay, and the Indian Museum, Calcutta. Studies of hygiene and health are advanced if a Health Museum like that in Hyderabad is at hand to present examples in three dimensions of diseases and their treatment, of a farm planned in a scientific fashion as contrasted with the traditional patterns, and of other pertinent subjects important for health.

In modern education, this use of concrete objects as supplement and completion, for what is read about and pictured in books, is considered of great importance. In many countries of the world a visit to museums is, therefore, considered an indispensable experience for each class, at least annually. Some very progressive schools arrange more frequent visits. In all such cases, where the museum visit has been incorporated into the normal curriculum, some preparation is made in the classroom before the visit. Often the teacher asks the museum's co-operation in providing her with photographs of a few of the things to be seen, while she discusses the importance of what will be seen for the lessons under study at that particular time. Often a pertinent theme for a later essay is set before the visit. After the visit, commonly some classroom time is devoted to a discussion of what has been seen, with special reference to past and future studies. Sometimes the visit is made the subject of a written assignment, in the form of an essay or a letter written to a friend.

Informing the museum of the visit in advance, so that special arrangements can be made for receiving the

school class, specifying in advance subjects which it is desired that the museum lecturer will emphasize, are recommended. Similarly it is suggested that classes or groups be limited in size to under 50. If the group is larger it should be divided into two or more parties of that size, or less, each one accompanied by at least two teachers, to keep order and to observe themselves what is shown so that they may make useful reference to it on the return to the classroom.

The occasional visit by a school or group of classes, forming a large party of a hundred or more, streaming through exhibition halls hurriedly, and attracted only by curious and striking items displayed, is no novelty in India. It has often been considered an outing and recreation rather than for any serious educational purpose, because museums have too often in educators' minds been considered a luxury instead of the chronicle of history, in the tangible form of archaeology and art, that they are. The prepared visit, with at least a classroom discussion afterwards, is a newer thing and is only just developing. Its value is fore-told by the importance now given by progressive educators to audio-visual devices as auxiliaries for education. Its impact on a young and impressionable mind is greater than any a film can make. Moreover it opens the way to a continuous avenue of self-education that can be followed for a lifetime, that can prolong the process of education long after the school years are over. To be places of learning as well as enjoyment, to provide opportunity for the cultivation of sensibility, to open windows on the culture and traditions of the past that are the basis for the emerging culture of the present and future, to illustrate a long and proud history that is an aspect of the personality of a great nation, are all contributions to education that archaeology and art museums in India make. As they illustrate also the cultures of other lands and the relation of national culture to world culture, past and present, they broaden their scope still further in terms of education. Many museums in India do this to some degree. For example the museums in Bombay, Hyderabad and Baroda include both Indian and Western art. The National Museum, in its Central Asian Collection, illustrates the extension of Indian culture and religion beyond its borders, as does the Indian Museum, Calcutta, in its examples of Khmer (Cambodia), and Javanese sculpture. Other museums will be likely to develop similarly as their educational function expand.

The effective use of museums for education depends on co-operation between educators and museum experts. It is a course of action to pursue still more consistently and intensively in the future, for both professions have a common aim : to instruct, to cultivate and to enlighten those whom they can reach and influence among the public at large as well as among students at every stage of education.

DAILY RECORD OF A CASE HISTORY

S. JAGANNATHAN, Saidapet.

(*Continued from previous issue*)

Y. M. D.

1 1 16 Gets up the stone mortar himself and seats himself there — Imitates father smearing oil on head. Attempts to ring a cycle bell — Makes noise like aeroplane — Goes round and round the pillar.

1 1 17 When asked to show தாத்தா M.K.G. Shows picture and says இங்கே - பாச்சுக்காட்டுதல் to father behind the easy-chair — says some new but unintelligible words பொச்சகா — Imitates father shaving. Needs the books, pencils, pen, note book, etc., which the elders use. Drags the bolt of the street door in order to open it, when held in arms. Exhibits signs of fear at the jute string and paper chain — Does not go near them — But looks at them from afar — When his hands are held for not handling the broken black gram, bends down and takes a mouthful of it.

Has a wooden doll in his thigh and treats it like a child — Kisses it, etc. Looks about while travelling by train, very keenly. Also recalls to mind the things he is familiar with — a cow, a dog, a hen, a light, a train, a car, a crow —

1 1 18 Puts tins one over the other — Feels delighted in looking through cooling glasses — Stands and sits in quick succession by holding the two side rods of the screen — very good exercise coined by himself — At the suggestion of flower, looks at the garland in the front yard — Keeps umbrella close to shoulder even while father holds it in his hands with the boy in his lap. Hears noise of aeroplane, looks about, imitates it though in the verandah — Follows it when shown to it.

1 1 19 Says ஒண்ணு, ரண்டு, மூணு in baby language unintelligible. இன்னுண்ணு with reference to dolls in the doll show கொலு. Gandhi தாதா, Dog தோதோ. Instantaneous recall of a train whistle as soon as it hears it afar—At the mere mention of 'smearing oil' acts it. Still fears the long paper chain and jute string (made use of in preventing his meddling with doll show.) Is afraid of the measuring tape when it is seen drawn out outside — gets down from cradle kept on floor which he would not do in this morning and also made a somersault in the attempt.

1 1 20 இதோ — also ஆமா — Gets down from cradle easily — Does not mind tape stretched out.

Calls boys walking in the street in terms of இங்கோ. (A feature also noticed a week before, but no expression then) — ஜல ஜல — feels the தூளி — Kicks with delighted to be rocking in

Y. M. D.

legs and hands and laughs. இன்னு, நை, கு, ஊ, ப்யாங்— Stands and sits in joy. There is the urge to walk also — The fear evoked by the paper chain is now dispelled in 48 hours — used the chain freely in hand —(The passivity of the chain no longer instils fear !) Has a fountain pen cap and says ஊ as if whistling.

1 1 21 இந்தா — Inserts short sticks in holes in door and tries to pull them with mouth. Lies down quite at ease in the easy chair. Takes curd and rice. Uses for the first time his father's shoes in his own legs. Held jute string in his hand. Felt no fear from it as before. ஜயா — went alone to study room, sat in sister's book tray and threw about all her books. Also did the same the day before yesterday. Starts singing லொள லொள when visitors sing. Feels and touches the child visitor to கொஞ்சு. Feels friendly with all.

1 1 22 Pulls out the lid of a tin and fits in again—noted for 1st time. Befriends a girl visitor and plays with her. (servant woman's daughter) Still feels shy of elderly visitors. Hides behind father's back and plays hide and seek. (peeping from sides and with drawing) இக்கா automatically as he sees others drinking water.

1 1 23 Feels about with hands for the toy slipped during the beginning of his sleep. Tries to hold the lid of the brass tiffin vessel by spreading his fingers round the edge of the lid. Names the objects known to him by looking at the doll show — இன்னுன்னு.

Y. M. D.

Comes spontaneously when he wants more, repeats an action, sees another similar toy, doll, etc. Calls கோபு after mother. But not repeated later. ஆகா becomes more clear as ஆயகா or ஆழகா (but not clear). Says ஆய் for dirt.

1 1 24 Hearing a street vendor crying salt says உ but not repeated again— டர் டர், திக் திக் —but not repeated frequently again. Touches the paper chain. Throws it away. Still fear about is there as the word பூச்சி associated with it connotes fear.

1 1 25 Cries டபா டபா to attract others who are otherwise unattentive to him. Gets under chair in the small room and plays hide and seek. Cries when found fault with for getting down the wet front yard. Hence would not look at father's face then. Answers when called by name uses இக்கா for all drinks.

1 1 26 Replies to question as to what is required from bazaar. (Ans. ஆயகா.) Cleans nose with a towel if given and asked to do so. Holds hands of brother and sister one on either side and walks along between with pleasure. Says ஊ having hurt himself and cried bitterly. Says போ போ— Friendly and loving to child visitor (Rukmini's son). Also walks along holding some one on one side only. Plays with dog in the doll show. Gets up the whole staircase in another house.

1 1 27 Draws with chalk and rubs it off with duster when given. Says வவ்வா in imitation of dog's bark. Laughs at noise. Lies with stomach down, also sits up in the

Y. M. D.	
	தானி – Inclined to be more active in play and speech. Listens intentively to children's songs. By striking lower lips with tips of fingers makes sounds பர், பர் Repeats this for a fairly long time, also when children sing their own songs. The paper chain is given a hearty kiss today. Where is the fear ?
1 1 28	Points to the ear for the first time. Gives a good shake to the door in the front yard verandah. When father is using a brush calls it காக்கா. Looks at Puja. When asked to point to ஊ (place where he hurt himself 3 days ago) readily shows the exact finger which pained him.
1 1 29	Points to hand for the first time. Looks at his bangles when asked about them. Looks at fingers for his rings ; but they are not there having been removed and kept in box. Looks at a stream of smoke coming out of incense and tries to catch it. Calls the fountain pen as காக்கா — Sits on the rocking horse with crossed legs on seat and rocks it himself —stretches out hands himself while asking for things — இந்தா. Uses a broom for sweeping floor.
1 1 30	Calls an elderly visitor தாதா. From bench to screen, pillar, cot and along cot does much walking.

Y = Year, M = Month, D = Day.

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NEWS AND NOTES

THE ASSN. OF THE HEADMASTERS & HEADMISTRESSES OF THE SECONDARY SCHOOLS OF MADURAI DISTRICT

The General Body meeting of the above association was held on 5-8-61 at 6 p.m. with Sri M. Arunachalam, M.A., L.T., President of the Association, in the chair in the premises of the Government Secondary and Training School for Women, Madurai. Sri R. Ramasubbu, B.A., B.T., Secretary and Treasurer of the Association read the Annual Report, and placed before the General Body the audited accounts for the year 1960-61. The following resolutions were then passed.

Resolutions :—

1. Resolved that, in view of the heavy syllabuses in Social Studies and General Science, it will be unfair to expect the Tenth Standard pupils to study two year portions — portions done in Standards IX and X — in these two subjects for S.S.L.C. Public Examination ; and, therefore, the Director of Public Instruction, Madras, be requested to exclude the Ninth Standard portions in Social Studies and General Science from the S.S.L.C. Public Examination and to issue orders to that effect.

2. Resolved to request the Director of Public Instruction, Madras, for the institution of a Common External Examination at the District level or at the Taluk level by statutory bodies set up by the Department of Education at the end of the Fifth Standard.

3. Resolved that, as the S.S.L.C. syllabus in Hindi is also heavy inasmuch as it includes over 30 prose lessons and also ancient poetry, the Director of Public Instruction, Madras, be requested to omit from the portions for the S.S.L.C. of 1962 selections, from ancient poetry and also at least one fifth of the number of prose lessons, and to fix up the necessary lower minimum for eligibility for the College Course and pass early orders.

THE HEADMASTERS CONFERENCE, MADRAS CITY

List of office-bearers for the year 1961-62.

President — Sri K. Kuruvila Jacob, (The Madras Christian College School). Secretary and Treasurer — Sri V. Thiagarajan, (The Madras Progressive Union High School).

THE CITY ROVER CREW TIRUCHIRAPALLI

Some of the Rovers of The City Rover Crew, 22, Nandhi Koil Street, Tiruchy-2, and The Shivaji Rover Crew rendered service during the recent floods in the river Cauvery. They helped in evacuating the people in the flood-affected areas, besides helping the local police in the night patrol.

During the four Fridays (21-7, 28-7, 4-8, 11-8) our Rovers rendered service in the Tiruvanaikoil Temple along with the police, Rovers and Scouts from other Troops by regulating the worshippers, forming queues and restoring the lost children to their parents.

The members of the City Rover Crew and The Shivaji Rover Crew observed the "Independence Day" in the premises of the Crew Head Quarters on 15th August 1961. Sri R. Nataraja Iyer, M.A., B.L., L.T., hoisted the National Flag and presided over the function. Sri T. K. V. Raman, B.A., Vice-President, Trichy District Scout Association, welcomed the President and the invitees. In a short and sweet speech the President exhorted the Rovers to do their best in serving their neighbours.

FROM OUR ASSOCIATIONS

THE RAMANATHAPURAM DISTRICT TEACHERS' GUILD

The Inaugural Session :

The conference began with a prayer by Sri D. Subramaniam, B.A., B.T., Assistant, A. C. High School, Pallattur. Sri K. Guruswamy, B.A., L.T., Headmaster, A. C. High School, Pallattur welcomed the chief guest of the conference and the gathering present. Professor S. Thiruvenkatachari, M.A., L.T., M.Ed., M.A. (Columbia), declaring the conference open, put forth a strong plea for better schools. He said that teaching today had a more comprehensive connotation than it had in the past, and it involved the efficient organisation and effective utilisation of the essential services of the school which included the physical plant, the library, the laboratory and the play field. He emphasised that quality should not be sacrificed for the sake of effecting quantitative expansion, and alongside quantitative increase all the deficiencies and requirements of the present set-up should be met. Mere arithmetical or statistical increase in anything is disastrous, he said.

Sri M. Raja Iyer, M.A., L.T., Headmaster, Rajah's High School, Ramnad, in his Presidential Address recalled the first occasion on which the Annual Conference of the Guild was held in Pallattur, and said that the present conference was an epoch-making one in the history of the Guild. He said that the fears that the re-organised curriculum would result in unemployment among teachers were unfounded because, with the rapid increase in enrolment, more teachers would be recruited ; and it will be really a problem of paucity of teachers. He welcomed all the measures, calculated in the interests of the teachers, like the improvement in the scales of pay, and expressed the belief that these were bound to be followed upon by more substantial encouragement and incentives.

Adverting to the uses of teachers' organisations, Mr. Raja Iyer said that these fostered a sense of vocation and enabled concerted measures being taken for the improvement of the profession and the cause of education.

Sri P. V. Srinivasan, Secretary of the Guild, then read the messages from distinguished persons wishing the function all success. Among the messages read were those from Dr. S. Radhakrishnan, Vice-President of India, Sri N. D. Sundaravadivelu, Director of Public Instruction, Madras, Sri S. Govindarajulu, Vice-Chancellor, Sri Venkateswara University, Tirupati, Sri V. Subramaniam, Vice-Chancellor, Annamalai University, Sri G. R. Damodaram, Principal, P. S. G. College of Technology, Peelamedu and Sri C. V. CT. V. Venkatachalam Chettiar, Secretary, Dr. Alagappa Chettiar Educational Trust.

Sri P. Doraikannoo Mudaliar, M.A., L.T., the President of the Teachers' Guild then offered his felicitations to Sri D. Sabastian, the Vice-President of the Guild on his receiving the State Award for Teachers. He described Sri D. Sabastian as a selfless, dedicated worker in the cause of the profession and said that the teaching profession itself felt honoured by the recognition shown to him. Sri D. Sabastian replied suitably.

The General Body meeting :

After the lunch break, a meeting of the General Body of the Guild was convened with Sri P. Doraikannoo Mudaliar, President in the chair.

A number of resolutions were moved and passed to request the authorities :

1. To ensure prompt payment of salaries to teachers in aided schools.

2. To give preference to teachers' children in admissions to Training Schools.
3. To improve the status and salary of weaving teachers.
4. To pay house rent allowance to teachers.
5. To grant full fee concessions to teachers' children studying in colleges.
6. To recognise previous teaching service for teachers whatever the grade of the institution in which such a service was put in.
7. To raise the age of retirement for teachers to sixty.
8. To give the same concessions and privileges in respect of leave, service conditions etc. to teachers in aided schools as those shown to teachers in government service.
9. To fix a minimum of 20% for a pass in Hindi in the tenth standard examination.
10. To reduce the portions in Tamil in the tenth standard as the text books were released late this year.
11. To permit teachers to draw pension during re-employment after retirement.
12. To fix the 30th June 1960, instead of the 31st of May, as the crucial date for the revision of the pay scales.
13. To fix a better pay scale for higher grade Physical Education teachers.
14. To fix a uniform scale of pay to Headmasters of Secondary Schools, whatever the agency and whatever the strength of the school.
15. To give the status of post-graduate institutions to Training Colleges, as per the view of the Secondary Education Commission Report.
16. To fix the same scale of pay for Assistant Lecturers in Training colleges as that fixed for Assistant Lecturers in Arts Colleges.
17. To substitute the designation of *Lecturer* for *Assistant Lecturer* and *Professor* for *Lecturer* in respect of the posts of Assistant Lecturer and Lecturer in government colleges for the sake of securing an uniformity with these categories of posts in private aided colleges.
18. To introduce immediately a pension scheme for all categories of college teachers.
19. To introduce a housing scheme for teachers in schools and colleges.
20. To make children of college teachers and the administrative staffs of colleges eligible for the fee-concessions shown to children of the N.G.O's if they come within the rules applicable to the N.G.O's in respect of emoluments.

Sri P. Doraikannoo Mudaliar was declared elected President of the Ramanathapuram District Teachers' Guild for 1961-62. Sri S. S. Narayanaswami Iyer, B.A., L.T., Devakkottai was elected Secretary. Messrs. S. S. Narayanaswami Iyer and D. Sabastian were elected to represent the Guild on the South Indian Teachers' Union for the year 1961-62.

Sri P. Doraikannoo Mudaliar paid a tribute to the devoted services of Sri P. V. Srinivasan, the out-going Secretary of the Guild.

The Seminar on Secondary Education :

Under the auspices of the Department of Extension Services Dr. Alagappa Chettiar Training College, Karaikudi, a Seminar on Secondary Education was conducted immediately after the General Body meeting had ended.

The Public Meeting :

In the evening a public meeting was convened under the auspices of the Guild and Sri M. Raja Iyer was proposed to the chair. Sri O. A. PR. M. Arunachalam Chettiar, Founder, Arunachalam Chettiar High School, Pallat-

tur distributed the Raja Annamalai Chettiar medal and the Messrs. B. G. Paul & Co., prizes to their winners. The Raja Annamalai Chettiar gold medal was won by Sri R. Narayanan of the Rajah's High School, Ramanathapuram and the Messrs. B. G. 'Paul & Co., prizes by Messrs. S. Veeraraghavan of N. S. M. V. P. S. High School, Devakkottai and R. Narayanan of the Rajah's High School, Ramanathapuram. Sri O. A. PR. M. Arunachalam Chettiar announced a donation of Rs. 500 for the institution of a prize to be awarded each year to the student of the Ramnad District who secured the highest number of marks in Sanskrit in the S.S.L.C. Examination.

URUMU DHANALAKSHMI VIDYALAYAM TEACHERS' ASSN. TIRUCHIRAPALLI-2.

A business meeting of the association was held at 4-30 p.m. on 5-8-61 in the High School premises. Sri A. V. Sethurathnam, Headmaster, presided. Several members expressed profound sympathy to those who had recently lost their homes and property due to the unprecedented and furious floods. The following resolutions were passed unanimously.

1. This Association authorises the secretary to send Rs. 51 from the funds of the Association to the Flood Relief Fund raised by the Chief Minister of Madras for the relief of the victims.
2. This association places on record its appreciation of the strenuous efforts taken by Sri N. Ramasubramanian to qualify himself for the M.A. Degree in a creditable manner.

VIRUDHUNAGAR HINDI PANDITS' ASSOCIATION

The Hindi pandits of Virudhunagar Educational District, at a meeting held on 30-7-61, with Sri B. S. Narayanji in the chair, realised that the syllabus for Hindi was being felt heavy due to the insufficient allotment of periods and so requested the Government to immediately direct all the headmasters to provide an additional period, for Hindi in Standard X, which is now left to the discretion of the headmasters to be allotted for any subject which is lacking.

The necessity for having an organisation for the Hindi pandits was expressed and a committee was formed with the following office-bearers. Sri B. S. Narayanji, President; Sri N. Suruliyandi and Sri K. V. Hariharan, Vice-Presidents; Sri M. Ranganathan, Secretary; Sri K. Vinayagamoorthy, Asst. Secretary; Sri B. Arumugam Pillai and Sri M. Ramasamy, Treasurers.

TEACHERS' ASSOCIATION, N. S. M. V. P. H. HIGH SCHOOL, DEVAKOTTAI

For the current year 1961-62. Messrs M. J. Rengasamy, M.A., L.T., Headmaster and AR. Somasundaram, B.A., B.T., were elected President and Secretary respectively. It was resolved to honour the veteran teachers of the Association who served in the school for a long time and retired from service.

NATIONAL COLLEGE HIGH SCHOOL TEACHERS' ASSN., TIRUCHIRAPALLI

The inaugural meeting of the National College High School Teachers' Association was held on Wednesday (23-8-1961) under the Presidentship of Sri R. Bhuvarahan, M.A., L.T., Headmaster. Sri T. Ayyemperumal Konar delivered a lucid lecture on *Elakkiya Inbam*. Sri S. Ramanathan, B.A., B.T., Secretary, proposed a vote of thanks.

THE TIRUCHENDUR TALUK ELE. SCHOOL TEACHERS' UNION

List of office-bearers of the Tiruchendur Taluk Ele. School Teachers' Union for the year 1961-62.

President — Thiru. D. Perinbaraj, Headmaster, T. D. T. A. Senior Basic School, Sonaganvilai, Ammenpuram Post. Secretary — Thiru. N. A. Arul Selvaraj, Headmaster, S. G. S. P. Vidyasalai, Nalumavady.